778 All these are obviously legends and I give them as such, not having been able to assure myself of the facts de visu; I maintain, however, that they may be true. I broke open not a Komo, but a Kono, which was the torso of a child three to four years old.

Some boli, like the Tji wara and the Nama, are made of wood; others, like the Douga, consist of a considerable number of bulls' horns. They also take on almost all shapes, and when one opens the dirty goatskins that serve as their tabernacles, one finds horns and napkin rings, and among them balls suggesting all the fruits and tubers of creation, and one has to be more than an initiate to recognize the main item in this conglomeration. There are also some that resemble a crude doll whose arms are two horns; others are in the form of a hippopotamus, a cow, or an elephant, and in the Magna of Zambala on the Bani, in the circle of Sikasso, I even saw a little horse.

The boli are always composed of several pieces called boli dé, among which is the boli den fa, a little larger /141/ and rounder than the others because it receives the first trickle of blood and the mouthful of chewed kola nut. Some boli are strictly male or female, and others, like the Nama and Tji wara, for example, are mated and live in their temples with the females. The latter always resemble their husbands; they are less strong, but that is all. These fetishes, especially those that are famous, feared, and dreaded, often stay hidden, and their covering is not taken off until the moment of sacrifice.

778 791 ●158 The worship of the powerful boli is more complicated than that of the gnéna, or djiné, and an entire staff is needed to serve them. First, there is the owner of the fetish, the gnâtigi, or bolitigi, and the sacrificer, the mouroukalatigi. These are helped in their duties by two wara da (also called waraminadé), who are intermediaries between the fetish and its owner (1). It is through them that the genie

778 791 1. The Komo being the most famous in the province of Ségou, it is the staff of this fetish I am giving here. The others have staffs that are similar, but

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of course the names change a little. On the staff of the Nama there are not only warada but also djenfa tje and djenfa mouso, who go through the village to exorcise /all evil from/ it, holding the fetish in their hands or putting it over their faces. They are preceded by a torch bearer, who is usually the darotigi, or beadle. Some fetishes, the Kono for example, have a person especially responsible for carrying it to the place of sacrifice. He performs the duties of the darotigi; the one who carries the Kono is quite often called Kono guenguéba.

718 makes known its wishes and gives its orders; and when it does so, its
791 spokesman is always seized by an epileptic attack followed by
158 catalepsy. When he has spoken he is brought out of this state by being sprinkled with consecrated water, and he goes back to his place as if nothing unusual had happened. He seems to feel no fatigue, his features are composed; and yet only a moment earlier his body ran with sweat, his limbs shook with nervous trembling, his eyes were wild and starting out of their sockets, saliva that was often tinged with blood ran from his mouth, and his breath was whistling and irregular.

718 The gnâ also has its beadle, the darotigi, who rings for the
791 sacrifice, thus warning the initiates to come quickly and the uninitiated to stay in their huts. Since he also sings the praises of the fetish while ringing his bell, he is also called /142/ gnâ djéli, storyteller /griot/of the gnâ. To all these are added the band of members and initiates, whose function consists chiefly in providing the food and beer for the orgies. These are the gnako dé-n-ou, children of the gnâ.

718 One becomes master of a gnéna, or djiné (1), by election or
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